

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lofty Verdicts Regarding the Calls of Various Methodologies Part 2

By his eminence, Al ‘Allaamah, the Muhaddith, the Faqeeh, Shaykh Ahmad

bin Yahyaa an-Najmee, حَفَظَهُ اللَّهُ

Source: **al-Fataawaa al-Jalliyyah ‘an al-Manaahij ad-Da’wiyyah** (Lofty Verdicts
Regarding the Calls of Various Methodologies)

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Q8: There are some youth who make their focus the *Salafee* youth from amongst the students of Shaykh Rabee’ bin Haadee al-Madkhalee and Shaykh Saalih bin Sa’d as-Suhaymee claiming that the *Salafee* youth are *zallifeen* (those who have slipped making mistakes) and they (i.e. the *Salafee* youth) are not *Salafiyeen*. So what is their verdict in reference to the legislation?

A8: This revilement that is directed specifically to the *Salafiyyeen* is an indication of their malice and filthiness. This is because they have directed all of their revilement, anger, and plots to the *Salafiyyeen*, those who actualize *Tawheed*. And with this, they take as brothers and co-operate with all of the groups of innovation (*bid’ah*), even the *Raafidah* (*Shее’ah*). So this action of theirs is incorrect and it is not permissible for them to do so. This statement of theirs is false, and the reality of the matter is that the slipping and mistakes is in that which they are moving towards, in that which they believe of *Hizbiyyah* (party partisanship), and in their following the statements of their leaders. So to Allaah we belong and to Him we return.

Q9: Some of the youth object to the one who says: I am *Salafee*. So what is your advice to one like this?

A9: Why do they object?!! Do they view ascribing to *Salafyyah* to be faulty and inadequate?!! Is it not an ascription to the companions of the Messenger of Allaah, (صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ) and those that followed them from the scholars, the *Fuqahaa* (scholars of *Fiqh*), the *Muhadditheen* (scholars of *Hadeeth*), and the *Mufasssireen* (scholars of tafseer)?!! They are the ones who possess the correct '*Aqeedah* (creed and belief) in every time and place!! They are the ones who follow the truth from the Book of Allaah and the Sunnah

of the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) on the understanding of the *Salaf us-Saalih* (righteous predecessors)!! Is the ascription to this faulty and inadequate so that they object to it?!! To Allaah we belong and to Him we return. As for the one who aspires to the *Salafee manhaj* (methodology), follows it, and says: I am *Salafee*, then, In shaa' Allaah (if Allaah wills), we hope well for him. As for the one who objects to it, then it is possible that he may be punished for this objection.

Q10: Do the *Ikhwaan al-Muslimeen* enter different Islaamic sects into their organization such as the *Raafidah* (Shee'ah), the Soofis, and the Mu'tazilah or is it purely and solely a Sunni organization?

A10: They themselves (i.e. the *Ikhwaan al-Muslimeen*) are aware of this, and others that have left them are aware of this. Even Muhammad Suroor, who was with them for ten years, criticizes them for this, saying: "Surely this group (i.e. the *Ikhwaan al-Muslimeen*), they gather between the *Salafee*, the *Soofee*, the *Mu'tazalee*, and this one and that one. This group has no hope for success". He (i.e. Muhammad Suroor) has said this or something similar to it.¹ There is no doubt that this is something well known about them, and their major leaders are aware of this. This is because of their saying that all of them (i.e. these various sects) are Muslims, so due to this they gather all of the different groups of various creeds and ascriptions. What is the purpose behind all of this? The purpose of the *Ikhwaan al-Muslimeen* is to increase their numbers and voices in the Parliament that which is founded upon seniority (i.e. the number of voices). Regardless of whether it is by groups or individuals, this is their purpose. So to Allaah we belong and to Him we return.

Q11: Is the methodology of the *Ikhwaan al-Muslimeen* one in giving *Da'wah* (calling) to Allaah or does it differ from country to country?

¹ This is a summary of what he said. His exact words can be found in Sunnah Magazine no. 27 of Jamaadaa al-Aakhirah in the year 1413H. Whoever wishes to know the exact text of his speech on this subject then he can review the book of our Shaykh Ahmad an-Najmee entitled *al-Mawrid al-'Adhab az-Zalaal* pg. 207.

A11: The methodology of the *Ikhwaan al-Muslimeen* is one in every country until present day, and I have a letter that was written by a Yemeni who was with them for seven years. Then after that, he left them when he realized what was with them of shortcomings, flaws, and atrocious errors.

Q12: Is entering into voting in the Parliament a legislated means of aiding the religion or is it not?

A12: It is not.

Q13: What is your esteemed opinion regarding the one who says: It is now obligatory on us to rush and direct our efforts towards establishing a rightly guided *Khilaafah*. Is this inclination correct or is it incorrect?

A13: This inclination is one hundred percent incorrect. What did Allaah, The Glorified, The Exalted, say to His prophets?

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

And Surely We have sent to every nation a messenger proclaiming: Worship Allaah alone and abstain from worshipping everything other than Allaah

Soorah Nahl (16): 36

He ordered them with calling to *Tawbeed*. This is the way of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) his companions, (رَضِيَ اللَّهُ عَنْهُمْ), and all whom follow him (i.e. the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) in every time and place. This is the way they would call to *Tawbeed* calling to the foundation that this religion is founded upon. When the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

sent Mu'aadh bin Jabal, (رَضِيَ اللَّهُ عَنْهُ), to Yemen, what did he say to him? He said: Call them to the testification that Laa ilaaha ill Allaah (none has the right to be worshipped in truth except Allaah) and that Muhammad is the Messenger of Allaah. So if they are in obedience to that, then inform them that Allaah has obligated upon them five prayers in a day and a night...² to the end of the *Hadeeth*. So therefore, Allaah, The Glorified, The Exalted, has ordered that their call should be to *Tawbeed* and the foundation of the religion. Also, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has ordered that the call should be to *Tawbeed* and the foundation of the religion. So if we say that we should call to the

² Related by Bukhaaree, Muslim, Tirmidhee, Abou Daawood, ibn Maajah, and Ahmad.

establishment of the *Khilaafah*, then we have abandoned the foundation that Allaah and His Messenger have ordered with, and we would have made something else the foundation. As for the *Khilaafah*, then it has vanished for a time and it will exist at the end of time whenever Allaah ordains it. We are not responsible for calling to the *Khilaafah*. We are only responsible for calling to *Tawheed*, and whoever calls to the *Khilaafah* then he has abandoned that which Allaah has made him responsible for and has come with that which his hizb (party, group, or organization) has made him responsible for and Allaah, The Exalted states:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ

Or are they partners with Allaah who have legislated from the religion that which has not been permitted by Allaah.

Soorah ash-Shooraa (42): 21

So the *Khilaafah* is for Allaah, The Glorified, The Exalted. He is the One Who will ordain it and that will be when that leader arises from the family of the Messenger of

Allaah, (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and he is the Mahdee who will precede the descension of 'Eesaa, 'alaihis salaam. Yes, this is the *Khilaafah* that will exist. Therefore it will exist whenever Allaah wills and not when we will. As for the statement that they base their actions and efforts on this (i.e. the *Khilaafah*) and because of it, then this is an erroneous action. This is an incorrect intention and it is not permissible for them to give *Da'wah* (call to Allaah) based on this intention. Their only purpose for giving this *Da'wah* (calling to Allaah) is politics and attaining position. To Allaah we belong and to Him we return.

Q14: Many of the youth listen to the tapes of Salmaan al-'Awdah, Safar al-Hawaalee, Muhammad Sa'eed al-Qahtanee, and 'Aaid al-Qarnee. So do you advise these youths that they should refrain from and stop listening to these tapes?

A14: Yes, because these tapes may very well have in them something that these youths are not aware of so that they (i.e. the youths) are taken astray by it. For surely speech has been noticed and observed from these individuals (i.e. those specified in the question) that is not good. Rather it is from those things that it is appropriate to be abandoned and retracted from. Even 'Aaid al-Qarnee, may Allaah grant him success and make him firm, has retracted seventeen of his errors, and we hope that he retracts the remainder of them. From these errors is his statement:

“Pray and fast whatever you wish because the religion does not know the worshipper who prays and fasts. You are a clergyman from amongst the monks. What you are in comparison to Ahmad is enough of a blame”.

The reality is that this is a poem that it is not appropriate to listen to. In it, he orders with revolting against the rulers, and we hope that he has retracted his statement. So I

say, speech such as this and that of Salmaan and Safar, there may very well be in it something of error that may only be known to the ‘*Ulamaa*’ (scholars). And it is more excellent for the small student of knowledge that he abandons listening to these tapes.

Q15: With regards to the retractions of Shaykh ‘Aaid, is it only these seventeen errors or has he retracted other than them?

A15: This is what has reached us of his retractions. I do not now if he has retracted the remainder of his errors or not. Allaah knows best.

Q16: What is your advice to the beginner student of knowledge? And what are the *Salafee* books and tapes that you would direct him towards?

A16: My advice to the students, in totality, is that they fear Allaah, The Mighty, The Majestic. I also advise that they follow the methodology of the Messenger of Allaah (ﷺ) and his companions, and this methodology is the methodology of *Salafyyah*. I advise them that they sit with the *Salafee* scholars, and that they read the books of *Tawheed*, ‘*Aqeedah*, *Hadeeth*, and *Fiqh*. This is what is appropriate. It is *waajib* (obligatory) on the students of knowledge that they fear Allaah, The Mighty, The Majestic, and that they beware of the biased calls of *Hizbiyyah* (party partisanship) that which splits their (i.e. the students) ranks and divides their composure. The Prophet (ﷺ) has warned against those callers who call to the Hell Fire, and we seek Allaah’s refuge. There is no doubt that there is a despicable danger in *Hizbiyyah* (party partisanship). It is *Waajib* (obligatory) on the student of knowledge that he be cautious and beware of it and that he attend the circles of the *Salafee* scholars. He should read the books that are authored by the *Salafyyoon*. He should stay away from and refrain from the books of *Hizbiyyah* (party partisanship). In them is honey and poison as it is said, and the success is with Allaah.

Q17: Who are the people of ad-Da’watus *Salafyyah* in our country Saudi Arabia those who it is appropriate to seek knowledge on their hands?

A17: The *Mashayikh* of *Salafyyah* those that it is appropriate to listen to their lessons are those such as Shaykh ‘Abdul ‘Azeez bin Baaz, Shaykh Saalih bin Fawzaan al-Fawzaan, Shaykh ‘Abdul ‘Azeez Aali ash-Shaykh, Shaykh ‘Abdullaah bin ‘Abdur Rahmaan al-Ghadyaan, all of the *Mashayikh* of the Committee of Major Scholars, likewise the *Mashayikh* of Medinah. So it is appropriate to sit with them, listen to their tapes, listen to their lessons, and to sit in their circles. This is that which is appropriate.

Q18: O Shaykh, we hope that you can name for us some of the books of *Salafyyah* that are appropriate for the *Salafee* youth to put in his personal library.

A18: The books that it is appropriate for the student of knowledge to acquire, they are the books of *Hadeeth* such as the six foundational books of *Hadeeth*: Bukhaaree, Muslim, Aboo Daawood, Tirmidhee, Nasaa'ee, and ibn Maajah. Likewise the Musnad of Imaam Ahmad, Saheeh al-Jaami' as-Sagheer wa Ziyaadatuhu by al-Albaanee, and Ahaadeeth as-Saheehah by al-Albaanee. These are the books of the foremost of the *Muhadditheen*. Also, he should acquire the books of Shaykh Muhammad bin 'Abdul Wahhaab, his grandchildren, the scholars of his time, and those after him. Likewise, he should acquire the books of the *Salafyyeen* that are present currently such as: Shaykh 'Abdul 'Azeez bin Baaz, Shaykh 'Abdul 'Azeez bin 'Abdullaah Aali ash-Shaykh, Shaykh 'Abdullaah bin 'Abdur Rahmaan al-Ghadyaan, Shaykh Saalih bin Fawzaan al-Fawzaan, Shaykh Saalih al-Lahaydaan, and the *Mashayikh* of Medinah such as: Shaykh Rabee' bin Haadee al-Madkhalee, Shaykh Saalih bin Sa'd as-Suhaymee, Shaykh 'Alee bin Naasir al-Faqeehi, Shaykh Muhammad bin Haadee al-Madkhalee, Shaykh 'Abdul Muhsin al-'Abbaad, his son 'Abdur Razzaaq, Shaykh Muhammad bin Rabee' al-Madkhalee, and other than them from the *Salafee* scholars. Likewise, he should acquire the books of Shaykh Zaid bin Muhammad al-Madkhalee and that which is similar to these from the good, beneficial books. The books of the *Salafyyeen* in every time and place, they are the beneficial and good books, and all praise is due to Allaah. But as for the books of the *Hizbiyyeen* (party partisans), these are the books that are feared for the student of knowledge.

Q19: Esteemed Shaykh Ahmad, what is your opinion regarding the one who says: **I do not know of Shaykh Zayd al-Madkhalee and Shaykh Rabee'. I do not know them to be scholars, and I do not take any knowledge from them. I do not know except 'Abdul 'Azeez bin Baaz. What is your advice to him?**

A19: We say, we ask Allaah to guide him and to consume him in His guidance. For surely, Shaykh Rabee' al-Madkhalee and Shaykh Zayd al-Madkhalee are both from amongst the *Salafee* scholars who are sincere advisers. It is obligatory upon him that he knows that and is aware of that. He should not revile them because reviling them is reviling the Sunnah of the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that they (i.e. Shaykh Rabee' and Shaykh Zayd) are carriers of. We say that they are not infallible and free from mistakes, but we say that their methodology is *Salafyyah*. It is obligatory on the students of knowledge that they (i.e. the students) read their (i.e. these scholars') books and that they know the truth from falsehood. Rather, beware of the books of the *Hizbiyyeen* (party partisans). So if you desire to take directly from Shaykh 'Abdul 'Azeez bin Baaz, then write him your opinion regarding fulaan (so and so) and fulaan (so and so) and accept his answer.* If he says to you that they are good *Salafee* scholars, then efface and retract your first opinion. And if he says to you that they are corrupt *Hizbiyyeen* (party partisans) and there is no good in them, then continue on what you are on. And I am sure that he (i.e. Shaykh bin Baaz) will praise them.

* Translator's note: It is clear that this was stated before the death of Shaykh 'Abdul 'Azeez bin Baaz, may Allaah have mercy upon him.

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